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Wednesday December 13, 1961

Played on Thursday March 29, 1962

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QUESTION: (Bobbie Koffer) I don't have a definite question but I think about work during the week. What is most on my mind is what it means to be asleep. Are we all asleep in the same way, in the same things?

ANSWER: We don't have a measure for it. When we sleep physically, some people sleep more lightly than others. There is a great deal of difference in ordinary physical sleep. My ideas about the words conscious and unconscious often have to do with a thought process so we use the word sleep instead. It is used as an illustration to indicate the difference of being aware of oneself and being mechanical. I want to try to be present to that what I do. How do I know if I've been asleep. The only measure, the only thermometer I have for awakeness, in the sense that we use it - of being conscious, is by an experience that I have myself. I have no measure of knowing if my thermometer is like any else's. We can only define our consciousness by experience and then we can compare with an exchange of words with someone else. Being aware has to include doing. It is better to say 'to be present to myself', 'to my behavior'. Something becomes aware of something else of me. That something else continues to do. I introduce the chicken and the egg. Then I have an experience of a certain form of life; of being more whole, more united within myself. I can compare it as if I wake up out of sleep and open my eyes to something I haven't seen before. When I am awake, then I can see who else is awake. When I am asleep I can not know who is awake. This is true both physically and psychologically. When I am awake, I get an impression of myself behaving in a certain way. Then I become conversant with how I am when I'm awake. Then when I look at someone else I can recognize the quality of their behavior - whether or not it is mechanical. With this information about myself, I can start to judge, if I dare, a little about others. The only way by which you can know if someone else is awake is if you are awake also. In that state, a certain exchange can take place between two people. It can be more truthful; a relationship of this sort can be useful.

QUESTION: (Richard Wachtel) I don't work as much as I should. I don't really know what I should or what I can do. Only for brief moments do I have any real urge to work. But, I think that this is the only thing that has any real value. How do I get a conscience?

ANSWER: You have to make one. You can't but one read-made. You have to be the one to work on it, to furnish food for it. How can this be done? First I have to determine if that is really what I want. Will I be willing to pay when I ought to pay? The question is: I wish and I don't wish. One is constantly under that kind of question. What is the obstacle against my wish? One lives with that for a very long time. I hope you will want to continue to live with it. You must start with small things. You have to be more clever; more grown-up enough not to wish for the impossible because it will leave you disappointed. Then you might come to the conclusion that God does not exist. The real reason is because of my stupidity: I hope for something without wishing to pay. Here is a picture to apply: A small boy has a loose tooth. Someone suggests that a string be put around the tooth and then tied to the doorknob. This is done, but when the door is opened the tooth goes with the string. This is

how we hold on. It is our nature to protect what we have acquired, as if we believe that it is necessary. There is nothing in me that can stand on its own two feet. If there were, then we wouldn't hesitate. The crux of the matter is to make something permanent in myself that I can rely on. On the basis of that, then I can let go. Man has nothing else but a skin of outside impressions where he lives constantly. I live on the periphery of my life. When I come to essential things, I must go inside. There are sections of the Earth where mankind is more valuable. In some parts it is like a skin whereas in other parts it is like an organ or a magnetic core. In the same way, a human being listen first to what is on the outside. Now, I wish to go from there to something that has inner value and is not subject to outside conditions. Every seven years my skin changes. I want something permanent inside. In order to become conscious, we go in the line of feeding that. It will give me a new foundation to stand on. I need an inner anchor. I must accept, for the time being, that I don't have it. This wish to work is based on not liking my present condition. Every time you think of work, hold up a picture of yourself and ask, "Is that what I want?"

QUESTION: (Andrew DaSilva) I notice certain things when I am aware. People force me to change my movements and speech. How can I overcome people effecting me?

ANSWER: I'm always interested and effected by other people. We are not interested in describing our behavior. We are interested in how to get free of being bound. I have to admit that I am bound before I can get free. It can't be changed by just wishing for it.

QUESTION: I am aware of these things.

ANSWER: No, you're not. You only think you are for otherwise you would not be effected. When you become aware of your ~~self~~ existence and try to see it impartially it requires so much energy and wish that it leaves nothing for interpretation. You don't work. You need not believe me but I have no interest in hearing a description of your behavior. Give us our daily bread means: I wish to remember myself. Unless we try to become objective, we will always have that problem of being effected. I can only solve it by making efforts.

QUESTION: This is what I do.

ANSWER: You are not doing it.

QUESTION: I just observe.

ANSWER: Then you should not be effected. You use aware in the wrong sense. It is not noticing. You are identified with your emotions. You must not be identified. Try to walk without identification and introduce the idea of a moment.

QUESTION: I have come for four years and still I don't understand.

ANSWER: Because you have never tried to apply the ideas. When you are effected you say, "I have a body". That is the beginning.

QUESTION: (Charles Wittenburg) I'd like to report on my task to watch talking, intonation and, occasionally, to introduce a change. I tried it first in easy situations and then in more difficult ones. I found that with great effort I could have a moment or two. I could see the triad of three forces. When I was awake, I could see it like a diagram and also feel it and sense it. It was an event that took place in me. At one time, I choose to sleep, I choose death.



ANSWER: When you said, "I am dead", what was your interest in that?

QUESTION: I chose the enjoyment of a public reaction to my music.

ANSWER: Was it really a choice?

QUESTION: No.

ANSWER: But, at that time, you realized you experienced it and something was then a little bit awake. Could you say that there was something that was a little bit separate? Memory is faulty because it leads to interpretation. If you had a separation, you could say, "look at him enjoying this." Sometimes there are moments like that. It's not that you allow it, but rather that you see it. There is vanity and self-love included in it. That takes place in ordinary life but sometimes I can see it. You will find that you are a little bit looser even though you may not have any choice about it. It is the beginning of breaking away. The mistake is trying to do it in such difficult circumstances. But thank God that at certain moments you can see it even though it does not have much value. The food for making conscience grow is made at the time when I am awake. Influences then go in a different direction. The longer I can make it, or the more intense I can make it, the more food there will be produced. A flash is not long enough. When I want to work, I have to try in more favorable conditions. An exercise has to be selected carefully so that you can have some result. Try it when you are by yourself and not with other people. Your memory can awaken something that will produce a different state.

QUESTION: Do you mean that I should talk when I am by myself?

ANSWER: Yes. What you did was alright but now I give you a variant of it. We are still trying to learn the method of work. When I learned to have something, then I can try to test it out under other conditions.

QUESTION: If personality is very rich, can it kill essence?

ANSWER: No. It stays on the periphery. We are so taken up by this question of self-protection. It takes a long time to root it out. That requires a burning torch. It is like the dragon whose head is cut off and three new ones grow in its place. For the time being, don't worry about your essence. Try it at different times during the day when you are alone. See what is the expression on your face, what tensions you have etc.

QUESTION: (Gail Morris) I had a task to see what a mother-child relationship means. It was a successful task. My child was sick and weak and so it was easy because I didn't have her will to contend with. I looked at her and tried to see her.

ANSWER: Not her, but yourself seeing her. You have to continue it because you will have different conditions. You have to introduce certain times where you stop and then you hold her. Try to realize, "Here I am doing this." With that you have a wish. Stop the automatic motion and then regulate it. Have a picture: I am doing this. Try to see the movements you have to make in order to take care of her. Become aware of these movements and become aware of your feeling about the child as expressed in your body.

QUESTION: I was very intellectual about the task. I was afraid to play with her.

ANSWER: Don't make the task too long. I must not become more a slave. Use common sense. Don't be afraid to be intellectual.

QUESTION: (Fred Perleman) Two weeks ago, you gave me suggestions about sensing: to take fifteen minutes to relax, to collect myself and find out why I was doing it. I learned a little how to relax. The energy ran down on Saturday. I made excuses.

ANSWER: This is not a task for your whole life but only for one week. Why should you make excuses? I set out to do a task. If I don't do it, I get ~~disappointed~~ disappointed and I then have a certain judgement about myself. I come to the conclusion that I was all wrong about myself; about what I can do. It is not a good realization. It doesn't help my self-esteem. If I see what I can do, I adjust the task to what is within my means. But once having made up my mind about that, I will do it come hell or high water. For one week I want to prove something to myself. It introduces a different element of not being wishy-washy. I wish to become a man, to become reliable. When I make statement about myself, I must know it is correct. Otherwise you will fall into the weakness of being a little boy. A task belongs to manhood, to a process of growing up. Do it again. No excuses on Saturday. Use any means ~~xxx~~ to remind you not to forget. Set a penalty for forgetting.

QUESTION: How can I learn to make decisions in ordinary life.

ANSWER: I have to introduce something of a different substance than my ordinary personality. I have to understand my relationship to the decision. I have to make it as if I am above the situation. I have to see the decision in relation to what it might result in and then become responsible for the decision and the results. In ordinary life you can try to approach it by trying to imagine all the possible consequences of what might result. If I take them all together and then divide by the total number, I can come to a certain average. This average comes close to objectivity but it is a very long process and there is much danger of being wrong. There is only one road to Rome, objectivity. I say I am mechanical and with that I have a wish not to be mechanical.

QUESTION: (Taylor Morris) I had a task to ask ten questions of my students in class. I prepared beforehand and that was quite beneficial. I realized how many possibilities there were in how they could answer. Some of the questions backfired on me. A couple turned out to be very much ~~xxx~~ what I had expected. It helped me to work.

ANSWER: You can't expect too much because you are dealing with unformed minds and unformed opinions. They are clever. They know what you want to hear.

QUESTION: I couldn't remember myself during the time. I remembered on the ninth question. At that time, I tried to remember myself but I couldn't.

ANSWER: It is good because you tried in your ordinary life to remember to work. But that is as much as you can get in these conditions at the present time. If you feel disappointed you also become familiar with what you really are. It is healthy for otherwise we hallucinate that we can really do. If we are honest we see that we can't be awake for thirty seconds. When Christ was suffering his disciples couldn't remain awake long enough to be of help to him even under those conditions. It



means that I have to continue to try until I reach a point of a little accomplishment. Then I will know I am on the right road. Even if we are willing to pay, we can not always buy. The realization that it is difficult is of great value because it is truthful. Something then takes place inside and then you can know that what you are trying to do is correct. Even if I realize that I can't do, my efforts will add up and give me a wish to continue.

QUESTION: I have a bad temper. Sometimes I lose it with my own children.

ANSWER: You don't lose it - you practise it. This is what you shouldn't lose. Be more strict with yourself. Work requires non-identification; an acceptance without judgement. When I see that there are things that are outside of my power to change, it starts a wish to be able to change. What is needed is a belief of what is more becoming to me. I have to learn what doesn't belong to a man. When you have an experience of that kind of negative emotion, don't go against it ~~but~~ but use it to try to wake up. Accept the fact that it is there and become observant of the effect it has on your ~~own~~ body. All of this is not for improvement but for the sake of work. If you can't do it then you can tell me why you didn't remember yourself.

QUESTION: (Drid Williams) What do you do in a situation that is going to pieces with negative emotions. ( She describes a situation in her job as choreographer.)

ANSWER: Can you see yourself do it? Can you see yourself, hear yourself, become aware of what you do? Can you see yourself communicating? Don't forget that these people are not your responsibility. They take your manifestations mechanically. Your task is to communicate without being identified. Try to remain aware of what you are doing and nothing more. You can become aware of yourself in the professional phase of your life without being involved in it. Something in you can see that you do it. Don't worry about the effect that it has on others. You are not responsible for those effects because you are an unconscious channel of communication. Just try to see what happens. This is the part that has to do with your private life. I introduce an element of objectivity regarding my professional life when I wake up regarding my private life. My professional life becomes food for me to feed my attempts towards objectivity. There are four phases of life in which one can develop: 1) Private. That is my inner, inner chamber; the voice of God or of my conscience. It belongs to a form of religion which nobody knows about but myself. 2) Personal. This includes relationships with people who are close to me and where I am involved emotionally, intellectually and physically. I can let my hair down with them but I never talk about my private life. 3) Professional. In this area I am engaged in something I can do, in something in which I earn money. I meet a number of people in this phase of life but they never enter into my ~~personal~~ personal or private life. 4) Economic or sociological. This is relationships where there is no recognition of the group by the individuals in it. I can effect a great many people by publishing a book and never know about it. The first three phases are mechanical and the fourth is either above or below and forms a tetrahedron. The ideal is to have the triangle of the first three become equilateral. If I make a tetrahedron it becomes even on four sides. Then I become an all-

around man. Then I try to circumscribe the triangle or the tetrahedron by a circle or a sphere. We are not now all-around. Either I am 1% private and 90% professional or I am a doting father and a poor business man or else I am a monk who is only interested in God. So, the triangle is always different. At first I keep them separate but now I try to make them equal. I must introduce a little of each in the three others. When I am in professional life, I try to introduce something of God. Look at your professional life that way. You then can have the ability of being awake. The communication will then be not only ~~about~~ professional knowledge but a vehicle for work. Become a conscious teacher. Teaching is more than just the communication of knowledge.